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**FOUR  
YEARS  
OF  
PROGRESS  
IN  
AFRICA**



**BISHOP  
J. C. HARTZELL**

Hartzell, J. C.



# Four Years of Progress in Africa

BISHOP HARTZELL'S REPORT

TO THE

GENERAL CONFERENCE

AT LOS ANGELES, CAL.

MAY 12, 1904




OPEN DOOR EMERGENCY COMMISSION  
MISSIONARY SOCIETY  
METHODIST EPISCOPAL CHURCH



COLLEGE OF WEST AFRICA AND METHODIST EPISCOPAL CHURCH, MONROVIA, LIBERIA

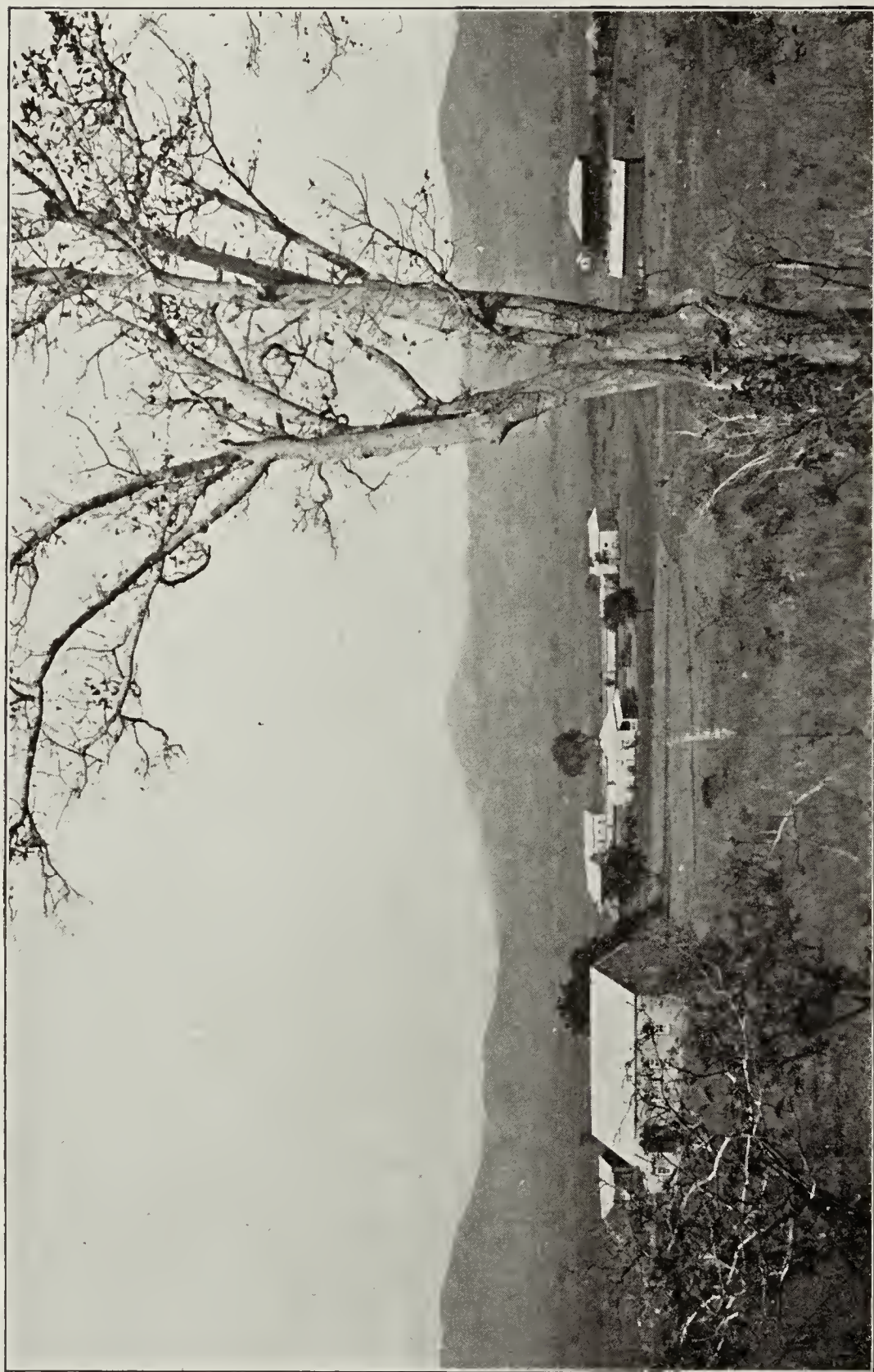
## INTRODUCTION

HE following Report was prepared by Bishop Hartzell for the General Conference of the Methodist Episcopal Church, which met at Los Angeles, May, 1904.

The writer vividly sets forth the work that is now being done in Africa, and strongly pleads for means to enlarge the scope of our mission in the Dark Continent. A lady who read the Report as published in the Minutes of the General Conference was so much impressed that she wrote Bishop Hartzell stating that, although she felt she had given almost to the limit of her ability, she was constrained to send him her check for \$500. Bishop Hartzell acknowledged this gift so graciously that the donor decided to send him another check for \$500 to aid the good work he is doing in Africa.

The Report is published in this form and with numerous illustrations in the hope that its circulation may arouse others to like interest.





UMTALI INDUSTRIAL MISSION, EASTERN RHODESIA, AFRICA

13,000 ACRES OF LAND AND \$75,000 IN BUILDINGS—ALL THE GIFT OF THE BRITISH SOUTH AFRICA COMPANY, THROUGH BISHOP HARTZELL

# FOUR YEARS OF PROGRESS IN AFRICA.

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## REPORT OF BISHOP HARTZELL.

*To the Bishops and Members of the General Conference.*

DEAR FATHERS AND BRETHREN: Four years ago, in presenting my first quadrennial report, the initial word was praise and thanksgiving to God for his gracious care and guidance on sea and land during more than 70,000 miles of travel, among civilized and uncivilized people. During the past four years my duties have taken me over practically the same seas and along the same paths, and again my first word shall be thanksgiving and praise for that divine care which has so often been manifest in diverse and trying conditions.

My second word four years ago was in appreciation of the life and character of my predecessor, Bishop William Taylor. Since then that man of apostolic faith and plans has passed into the heavens. His personality will be an abiding force in the Church. His plans included continents and races, and his spirit of lofty purpose and heroic endeavor will abide permanently wherever he walked and labored. His work is not to be measured by statistics. For twelve years he held Africa and its millions in the thought and heart of America, and prepared the way for an advance movement when the conscience of the Church should become more intelligent and strong toward that continent, and the way cleared for full episcopal supervision for all the work and workers.

### A DISAPPOINTMENT.

It was a disappointment to me that providential circumstances prevented Bishop Walden from visiting the work in Africa, as was planned by the Board of Bishops. It would have been a great pleasure personally, and of large advantage to the work, could he have shared with me for a year in its supervision. I have known the desire that the Bishop had for years to visit that continent, and am thus prepared to sympathize with him in the failure to realize his hopes in this respect.



## CONFERENCE ORGANIZATION.

Previous to four years ago all our work in Africa on both coasts south of the equator was included in the Congo Mission Conference. As the chief centers of the work were separated by over 3,000 miles, it was impossible for the workers to meet in Conference session. The last General Conference, at my request, divided the Congo Mission Conference, and directed that the work of the West Coast south of the equator should be known as the West Central Africa Mission Conference, and the work on the East Coast south of the equator should be known as the East Central Africa Mission Conference. In 1901 both these Conferences were organized, the former at Quiongoa, Angola, in July, and the latter in November at Umtali, in Eastern Rhodesia. These two Mission Conferences and the Liberia Annual Conference, which includes the work on the West Coast north of the equator, comprise the Conference organizations of the work in Africa. Compared with the vast continent upon whose edges these organizations are found, the territory actually occupied is small. But it is only history repeating itself. That was indeed a small beginning which Paul made in Asia in answer to the heavenly voice, "Come over into Macedonia and help us," but to-day on that continent the Church of Christ has vast influence and power. So it will be in Africa. Centuries to come multitudes of Africans of varied races and colors will rejoice that the followers of Christ in our day heard and heeded this modern Macedonian cry.

## IMPORTANT EVENTS.

During the past four years many things have occurred in Africa which largely affect the work of the Christian missions. The most important of these in South Africa, and in its influence upon the whole continent, is the result of the Britain and Boer war, by which England's rule and civilization is permanently assured over what is termed "the white man's Africa," the only extensive section of the continent where white civilization can largely develop. The seven English colonies in this southern and healthful part occupy a territory larger than all the United States east of the Mississippi River. In time they will form a confederation of States under the flag of Great Britain, where there will be another and perhaps the last great section of Anglo-Saxon civilization, which must powerfully influence the whole continent. About 800,000, or three fourths, if not four fifths, of all the white people in Africa are in this territory. Here are the largest gold deposits yet discovered on the earth, also other mineral and large agricultural possibilities. The work of pacification among the Dutch and English goes forward. Both are people of strong conviction, and fought with



magnificent bravery. Wise rulers, free public schools, and commercial prosperity, sure to come in spite of present financial depression, and the influence of the Christian Church, all combined, will make South Africa a controlling factor in shaping the destiny of Africa and its peoples. Advance has also been made in settling permanently the boundaries between the territories of different nations which are to rule the continent for centuries. History furnishes no other parallel in the peaceful partition and settlement of a continent by alien nations. Africa is now under the rule of the white man, and her black races, soon to number hundreds of millions, are to have good government, world-wide trade facilities, and a chance to adopt the best types of home life and social order found among the most favored nations of the world. Already there are more than 10,000 miles of railroads on the continent. Soon that mileage will be doubled with a central line from the Cape to Cairo, with branches connected with the chief ports on both coasts. Steamships connecting the continent with Europe and all the world are multiplying. The commercial imports and exports now amount in a single year to over 600,000 tons, valued at many millions of dollars. Since the last meeting of this Conference more than 700,000,000 yards of cotton cloth have been sold to the native blacks on the West Coast. The whole continent is being traversed and studied by men of science. At each colonial capital are found hospitals with modern equipment, manned by men from the best medical and scientific schools of England and the Continent. Here all tropical diseases affecting the life of animals and plants are being studied, it being well understood that if the malarial fevers of the tropics can be mastered the white man's burden in carrying civilization to the subject races in the tropical world will be vastly lessened.

This tremendous activity and these magnificent results in Africa on secular lines are not accidental. They illustrate and emphasize the fact that in the providence of God the fullness of time for the African continent and the African races is come as to government, commerce, and racial opportunities. Christian missionaries have had much to do in the beginnings and growth of these great movements. Will the followers of Christ recognize the voice of the Master in all these providential events, and enter in and possess the continent and people for him? As I journey in the midst of these continental movements, and meet the hundreds of men who control them, and feel the thrill and power of diplomatic and commercial organizations, and then remember how slow the Church is to understand her duty to Africa, and how few, comparatively, are her representatives on that continent, my feeling is that the only great force which lags in Africa is the Church of Christ.

## IMPORTANT EVENT IN THE SCIENTIFIC WORLD.

An event of large significance in the scientific world is soon to occur. In 1905 the British Association for the Advancement of Science is to hold its first annual meeting within the torrid zone. The place selected is the heart of South Central Africa, at Victoria Falls, 2,000 miles north of Cape Town. Here only barbarism reigned but yesterday. A company of several hundred scientists and their friends will sail from England 6,000 miles southward to Cape Town, then travel northward 2,000 miles in a train lighted by electricity and provided with every other comfort. They will be entertained at a fine hotel now being erected. There, for weeks, they will conduct their deliberations within sound of those marvelous falls, which are twice as wide and more than twice as high as the Falls of Niagara. I would like to organize a company of 500 picked Christian men and women from America, and make that same journey, be entertained at that same hotel, and for a month study the call of God to his Church for Africa.

## THE WORK IN LIBERIA.

For twenty years previous to my arrival in Liberia, in January, 1897, the only missionary sent out by the Church to that field was a lay teacher. During Bishop Taylor's twelve years' administration he received the pittance of \$2,500 a year for the English-speaking Americo-Liberian work, where in former years the appropriation ran as high as \$30,000 annually. He gave his strength and all his special funds to his "self-supporting missions" among the native heathen. These, for various reasons, languished, their financial support from special funds diminished, and ceased entirely upon the Bishop's retirement. For a generation but little attempt had been made in Liberia to educate teachers or preachers. Our educational work at Monrovia consisted of a primary school with one teacher. Our young men and women were being educated in schools of a sister Church, and many leaving our communion. The mission press outfit had been destroyed and the building gone to ruin. The seminary building was in a state of dilapidation. Pauperized in former times by extravagant appropriations, and in later years discouraged by absurdly small support, the comparative failure of self-supporting stations among the raw heathen and the final loss of income to support them at all—the Liberia Conference presented a sad picture of results after more than sixty years of missionary endeavor. But there were two encouraging facts: Our people, as a whole, had remained loyal to the Church of their choice in spite of the death of most of their leaders, their struggles with poverty, and activity of rival organizations. The actual Church membership remained about

the same. The other and greater fact was that God never forsakes his work because of human errors in judgment or a lack of efficiency in administration.

#### A NEW ERA OF HOPEFULNESS IN LIBERIA.

A new era of efficiency and hopefulness has come to this our oldest foreign mission.

We have a membership of 3,301. There are 60 Sunday schools, with 546 teachers and 2,449 scholars; there are 26 day schools, with 43 teachers and 945 pupils. There are in the republic perhaps 20,000 Americo-Liberians—that is, negroes from America, and their descendants—and the figures given indicate that fully half of these are included in the membership and attendance upon our churches, Sunday schools, and day schools.

There are forty-eight churches, valued at \$85,700; seven parsonages, valued at \$9,500; separate school properties worth \$30,000, while the value of our printing house and equipment is over \$6,000. This makes a total of \$131,200 in property, of which about \$45,000 has been secured during the past four years.

The number of our ministers and teachers is ninety-four, and of this number twenty have been transferred from our institutions of learning in the South. A new determination to help themselves has taken possession of the ministers and people. During the past quadrennium over \$10,000 has been paid by the people toward the support of its ministry and church expenses. The First Church, Monrovia, besides supporting its pastor, has built a parsonage property worth \$5,000, supports four of its Sunday school scholars in the college, and gives \$2,000 to help enlarge the building of the institution. The church at Cape Palmas, which has received missionary money for sixty years, has supported its pastor for three years, and, to emphasize its joy, paid him last year in gold. Two churches costing \$4,000 each have been dedicated, and several less expensive ones have been finished or are now being erected. In each of these cases only small amounts of aid were granted from mission or special funds. At Grand Bassa, after the completion of the new \$4,000 church, under the leadership of Hon. J. C. Summerville, vice president of the republic, \$3,000 was raised toward building a district high school.

#### EDUCATIONAL WORK IN LIBERIA.

There is cause for special congratulation over the success of our educational work under the presidency of Rev. Dr. A. P. Camphor, a delegate in this body. The seminary building has been thoroughly repaired and outfitted; the name of the school changed to "The College of West Africa," and recently a char-





LIBERIA ANNUAL CONFERENCE, 1904



ter of incorporation secured from the government, providing for the maintenance of collegiate, theological, normal, and industrial departments. The policy to make this our only school of high grade in the republic, with affiliated primary schools, is being carried out successfully. It is a most interesting fact that nearly half of the 945 pupils in our college and day schools and more than 1,000 in our Sunday schools are boys and girls from the purely native people. A theological class of seven has been organized; some of our normal graduates have already taken excellent positions and are succeeding. Our printing house is one of the industrial departments of the college, the work being done by the students. We issue a sixteen-page paper, the same size as the *American Advocates*, and do a large amount of job printing, including Conference Minutes. A department of photography has recently been added, and the plan is to provide for work in photo-engraving and electrotyping. This outfit is not equaled on the West Coast of Africa from the Straits of Gibraltar to Cape Town. During the past few years more than \$5,000 worth of the best American text-books have been put into our schools in Liberia. Our printing department is largely self-supporting, and will soon be a source of income.

Twenty-five miles up St. Paul River is our largest industrial school, where carpentry, blacksmithing, and cabinetmaking are taught. The new buildings, with their equipments and material on hand, are worth fully \$5,000. During my last visit an additional plantation of over 500 acres near by on the same river, with valuable buildings, was secured.

In all our mission stations gardening and agriculture and home industries are taught. At Garraway a \$4,000 iron building, shipped out from England, has been completed the past year, and during my visit I had the satisfaction of holding in it an all-day reception to the native chiefs and their people from the surrounding country.

#### ADVANCE INTO THE INTERIOR.

Another hopeful sign in Liberia is in the ambition of the Conference to make a forward movement among the millions in the farther interior. Several of our best men have volunteered to lead such an enterprise. Recently a joint expedition, representing England and Liberia, made a tour of several hundred miles in the interior, to locate the boundary line between Sierra Leone—an English colony—and Liberia. Colonel A. D. Williams, our lay delegate to this body, commanded the expedition. On Easter Sunday, 1903, the officers and men, numbering nearly 100, were in the midst of the Golahs, a fine class of natives. More than a generation ago there had gone out among these people some persons who had been in our mission schools

near Monrovia. Ever since that time, although surrounded by great Mohammedan tribes, they have forbidden the presence of any Islam teacher in their midst. An Easter service was held, with songs and prayers and stories about the birth and life of Jesus. A great company attended and showed intense interest as the songs and addresses were interpreted to them. An Easter banner had been made, and after the meeting was over the king insisted that it should be his. Here is one of the many wide-open doors leading to the heart of the continent.

#### THE REPUBLIC OF LIBERIA.

A word should be said concerning the republic of Liberia. I have received many courtesies from the president, his cabinet, and from the legislature. At one time it was my privilege to act as a special representative on an important diplomatic errand to London and Washington, in relation to a matter affecting the very life of the republic. The result was a joint note from the United States and England to certain European powers, very favorable to Liberia. My feeling is—and the same sentiment was expressed to me by President McKinley and later by President Roosevelt—that the United States has a binding moral obligation to encourage and help Liberia. During our civil war, and the reconstruction period following, Liberia dropped out of the public thought in America, but the old-time interest in that negro republic must be revived. It is the open door for secular and missionary work for educated and enterprising negroes from this country. The Methodist Episcopal Church has special responsibilities. A Methodist society was organized on one of the first emigrant ships that went out, and our Church has been one of the chief factors in the life of the republic from its beginning. From among our 300,000 negro communicants in America should go ministers, teachers, and tradesmen, to become a part of that Christian nation and participate in the work of extending its influence in the region beyond. European trade and capital are developing the country, and the present administration under President Barclay is efficient and progressive. The present United States minister in Monrovia, our own Dr. Ernest Lyon, of Baltimore, has the confidence of all. Hygienic conditions are improving. None of the negro missionaries I have sent out in eight years have died. I have felt that an important part of my work has been to bring into closer relations the people of Liberia and our own negro citizens in America, and especially our own Church people in the Southern States. If Liberia can be made a permanent success as a nation, growing in independence and aggressiveness, the way is open for hundreds and thousands of our brothers and sisters in black in America for enlarged usefulness, and to have a share in the final redemption of Africa.





REPUBLIC OF LIBERIA

PRESIDENT BARCLAY, HIS CABINET, SENATORS, AND REPRESENTATIVES STANDING IN FRONT OF AMERICAN LEGATION

BISHOP HARTZELL, UNITED STATES MINISTER LYON, AND REV. W. S. NAYLOR IN REAR

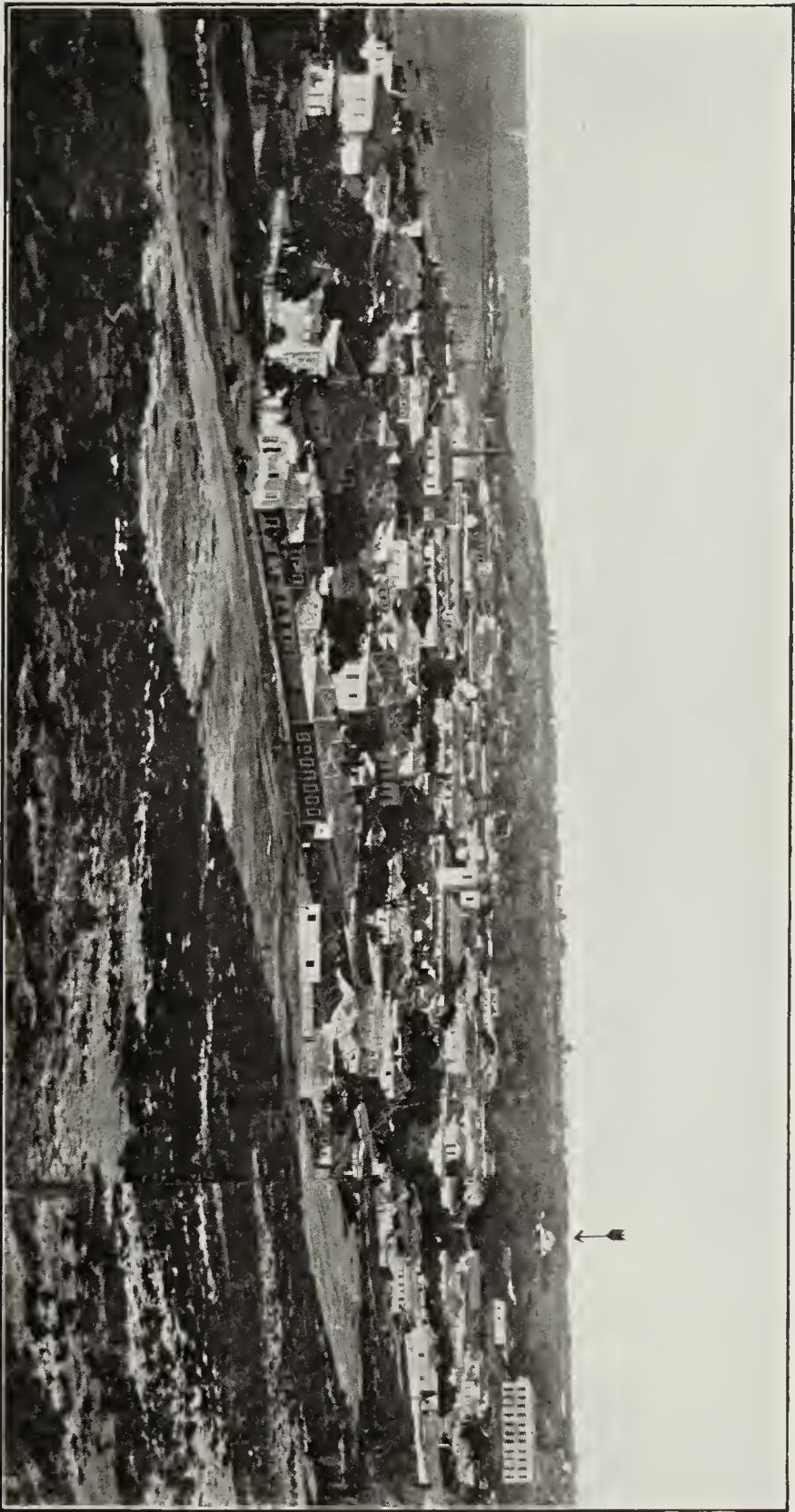
Permission of the Christian Advocate

## THE WORK IN ANGOLA.

Two thousand miles down the West Coast from Liberia, and south of the equator, is the Portuguese colony of Angola, vast in extent, healthful as to climate, occupying a great plateau averaging about 4,000 feet above the level of the sea. Its capital city, St. Paul de Loanda, is on the coast, and contains 30,000 people, nearly all Portuguese, and 25,000 are native blacks, the majority of whom are of high-class intelligence and enterprise. The city is beautiful for location, and has a fine harbor and a large foreign and native trade. On the high bluffs are the National Observatory, a great hospital, the government houses, City Hall, ocean cable station, and many other important buildings. There are numerous parks and avenues, filled and shaded with tropical flowers and trees. Here, for more than four hundred years, Roman Catholicism, as the state religion, has held sway. As is usual in Roman Catholic countries, where the enlightening and uplifting influence of Protestant civilization are not felt, the priests are corrupt, the Church is held in contempt by the masses of thoughtful people, the vast majority of children are born out of wedlock, and ignorance and superstition prevail. Among the native blacks there is a strange mingling of heathen and Catholic superstitions, the emblems of fetich worship and the Roman crucifix being equally honored.

This historic city is now the headquarters of the West Central Africa Mission Conference. On one of the highest bluffs, overlooking the city and sea, is located our splendid mission property. In 1885 Bishop Taylor bought some land here and erected the first building and opened the work. Later on this important center was abandoned, except as a stopping place for missionaries. Three years ago I determined that this center must be strongly occupied and made the headquarters of the Conference and the base of operations in the interior. A part of the original purchase of land had been sold to a wealthy merchant, who expended \$16,000 in a residence and in beautifying the grounds. By a rare combination of circumstances that property was secured for \$5,000, and is now the home of our workers. On the other side of the original property lie four acres of open ground which I coveted for future development, and which has been bought and paid for. The whole property, in buildings, land, and furniture, is worth fully \$20,000, on which only a small debt remains. God is wonderfully blessing the work. The Portuguese and native congregations and Sunday schools are largely attended; the day school is nearly self-supporting; a strong Young Men's Christian Association is doing effective work; a large class of Portuguese young business men attend a night school to study the English language; a self-supporting native work has begun; and, to crown all, large





ST. PAUL DE LOANDA, ANGOLA, AFRICA  
METHODIST EPISCOPAL CHURCH MISSION PROPERTY INDICATED BY AN ARROW

numbers are being converted and brought into the Church. Romanism and heathenism are yielding to the all-conquering power of the Gospel of Jesus Christ.

Our first inland station, Quiongoa, is 250 miles by rail and hammock, and, with its several buildings on a plateau 3,000 feet above the sea, has the appearance of a Swiss villa. During the past quadrennium the residences, industrial shops, and storehouses have been greatly improved. A good native church, also a schoolhouse, have been built, and the furniture made; all the mechanical work being done by the native boys from the industrial schools. Here is also a well-equipped printing outfit, where are issued a monthly paper and tracts in the native and Portuguese languages. Work is being done in the translation and publication of the Holy Scriptures. The British and Foreign Bible Society of London has aided in the work. Over 30,000 pages of the Holy Scriptures and other religious literature have been sold and given away the past year.

Twenty miles farther by hammock is our Pungo Andongo Station, well located, and efficient in school and evangelistic work. Seventy miles farther is Malange, where, in the heart of an important town, we have a block of land and several buildings, but cannot use them for lack of means to send out workers. A few miles beyond is our farthest inland station, Quessua. Here, 6,000 feet above the sea, on the mountain side, overlooking a vast plain, watered by a mountain stream, several buildings, including one owned by the Woman's Foreign Missionary Society, have recently been erected to accommodate the workers, the industrial shops, the church, and the school.

Besides these stations, all of which are among the raw heathen, except a part of the work at Loanda, there are several missions under the control of native workers farther out in the midst of heathen masses. The latest word from Presiding Elder Dodson gives encouraging news of the ingathering of souls under these native leaders. The property of these missions, by a very conservative estimate, is worth \$50,000. We have seven churches, thirteen day schools, and nine Sunday schools, which are attended by over a thousand people.

#### WORK IN THE MADEIRA ISLANDS.

Our work in the Madeira Islands, among the sailors and Portuguese Roman Catholics, goes steadily forward. Our three-story, well-equipped mission house stands opposite the principal park in the heart of the capital city of Funchal. This city numbers 30,000 people, and the islands, with their semitropical climate, are among the most beautiful and healthful in the world. Nearly two thousand ships, from every part of the world, anchor in the harbor each year. We have a "Sailors' Rest," and systematic work is carried forward among the men of the sea,





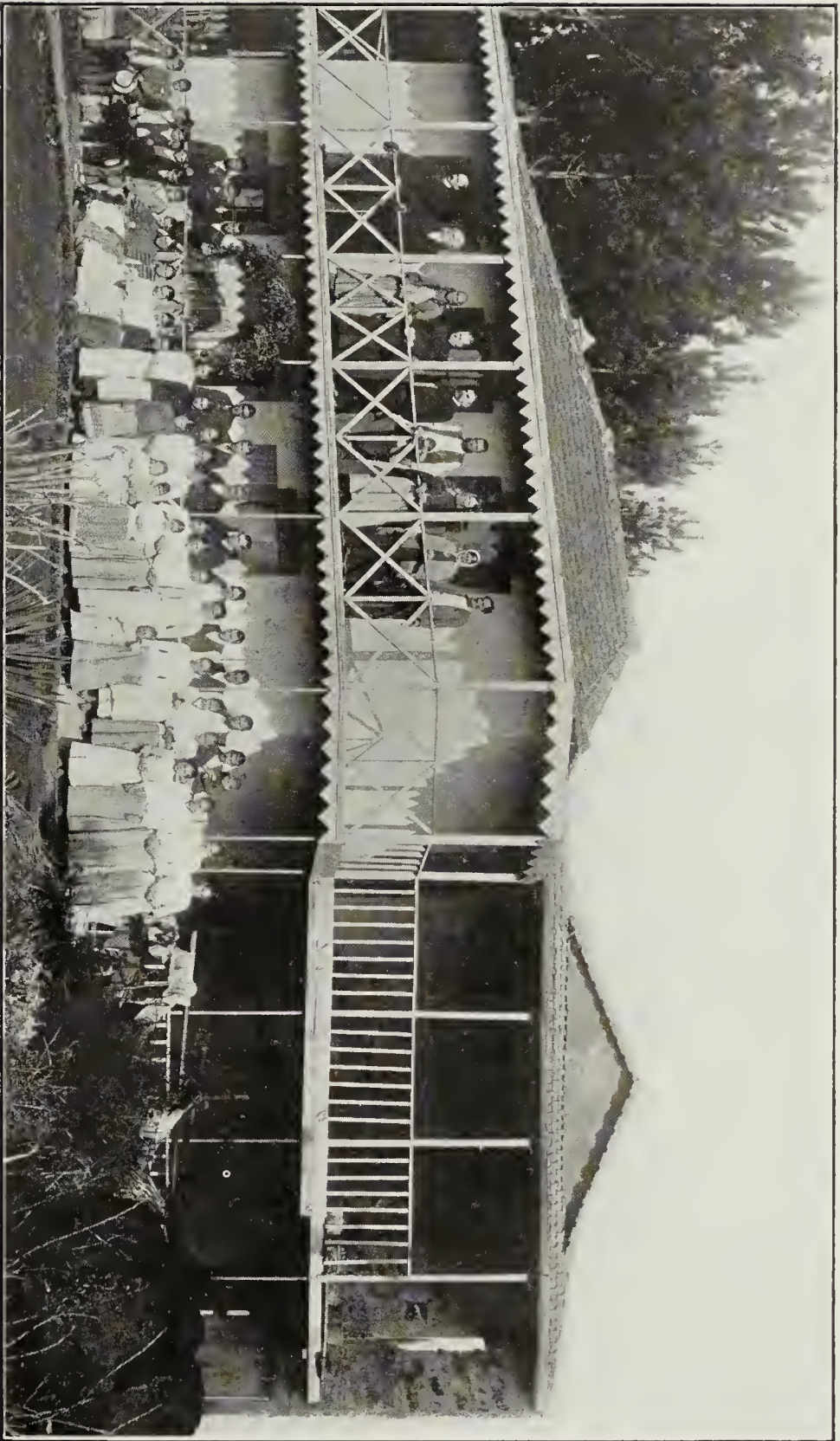
METHODIST EPISCOPAL MISSION HOUSE AT FUNCHAL, MADEIRA ISLANDS

in the circulation of literature and the holding of religious services. We have schools and church services in both Portuguese and English. Recently six hundred delegates on their way to the World's Sunday School Convention at Jerusalem spent a day at Madeira, and many of them rejoiced with our workers in the good being accomplished. Our mission in the mountains, fourteen miles away, grows in property values and efficiency. Conversions are constantly occurring among the people, and their joy is unbounded in the new freedom which comes to them in having the word of God in their own language, and freedom to worship him as their hearts incline. Protestantism everywhere awakens new hopes and wider ambitions among its people. It is not strange, therefore, that these excellent Portuguese people, in their new life, should want to come to America, where they can have the largest benefits of the religious and spiritual liberty into which they have come. Within two years nearly fifty of these converted men, women, and children have emigrated to Jacksonville, Illinois, to join others of their people who, years ago, were driven from those beautiful islands by cruel persecution. Thus it comes to pass that from the islands of Africa Methodism in America is being strengthened, giving another illustration of both the unity and efficiency of our world-wide Church.

#### THE WORK IN EAST AFRICA.

The East Africa Mission Conference includes the work on the East Coast south of the equator. One of the two districts is in Portuguese East Africa, and has its headquarters in Inhambane, an old and interesting Portuguese town, where for many years the accursed slave trade flourished. Our field at this point includes fully two millions of native people where every door is wide open for an aggressive work on every mission line. Eight years ago we had there one missionary and seven native members, with two or three stations, a small beginning accepted by Bishop Taylor from a sister Church. To-day there are nine stations and schools, nine buildings worth \$6,200. The 291 converted members reported have been carefully trained and accepted from among many adherents. There is a fine corps of native teachers, some of whom have done remarkable work in translating the Scriptures. We have a good printing outfit, a monthly paper, and are publishing a series of native text-books. Under Dr. Richards and his native helpers excellent work is being done in the translation of the Scriptures, the New Testament having been published in two languages. The evangelistic and self-sacrificing spirit of the native Christians is remarkable. The teachers spend their meager salaries, and give all that can be raised in their gardens, and the children share their scanty food with their heathen brothers and sisters so that they, too, may be taught the word of life.





MOUNT FAITH MISSION AMONG PORTUGUESE ROMAN CATHOLICS, MADEIRA ISLANDS

## UMTALI DISTRICT.

The Umtali District includes the other section of our work on the East Coast, and lies almost entirely in English territory in Eastern Rhodesia. The center is the town of Umtali, with its 600 white inhabitants nestled in a beautiful mountain valley, 3,500 feet above the sea. The surrounding district is gold-bearing, with already several producing mines, and has great agricultural possibilities. At least 600 more white people dwell in the vicinity of the town. Here are the government headquarters for Eastern Rhodesia, public waterworks, public library, newspaper, and shops for 500 miles of railway. Two hundred miles to the east, by rail, is Beira, the seaport for that section of the continent, and the railway extends westward, connecting with the railroad system of South Africa to the south, and northward to Victoria Falls, and on toward Cairo. To the southwest a few days by hammock brings you to the midst of the ancient gold-mining fields, from which came the chief supply of the world's gold three thousand years ago. Here was the chief Ophir of the Bible, from which many millions of dollars were secured by the ships of Solomon and Hiram, to adorn the Jewish temple. From this region also came the two million dollars in gold which the queen of Sheba gave to Solomon. Stretching far to the north and west and south are valleys and mountains rich in mineral and agricultural resources. Over all is the English flag, which means liberty, protection, and co-operation for the Christian school and church. Here is to be a large white population, controlling in government and commerce, and directing the forces of advancing civilization. Here, also, will be a vastly greater multitude of native blacks, who must have Christian leadership.

Six years ago, before the railroad reached it, I rode into that town, a stranger, on horseback, drenched with rain and covered with mud. At first sight of that beautiful valley, with its energetic and hopeful town, I said, "Here American Methodism must have a great mission center!"

A few months of correspondence and personal interviews in Africa and in London with Earl Grey, Cecil J. Rhodes, and other representatives of the Rhodesian government, resulted in donations for mission work of lands and buildings which, in value, were greater than any other single gift received in foreign lands for missions. The sentiment of these men was expressed by Lord Grey in his final letter to me, when he said:

"We heartily welcome the cooperation of your countrymen, and are particularly glad to receive your assurances that it is the wish of your people in the United States to take an active part with England in her endeavors to establish the rules and security of Anglo-Saxon civilization in territories which have hitherto been submerged with barbarism."





PART OF UMTALI, EASTERN RHODESIA, AFRICA  
NATIVE METHODIST EPISCOPAL CHURCH ON RIGHT, ST. ANDREW'S METHODIST EPISCOPAL CHURCH FURTHER TO LEFT,  
AND UMTALI ACADEMY ON EXTREME LEFT

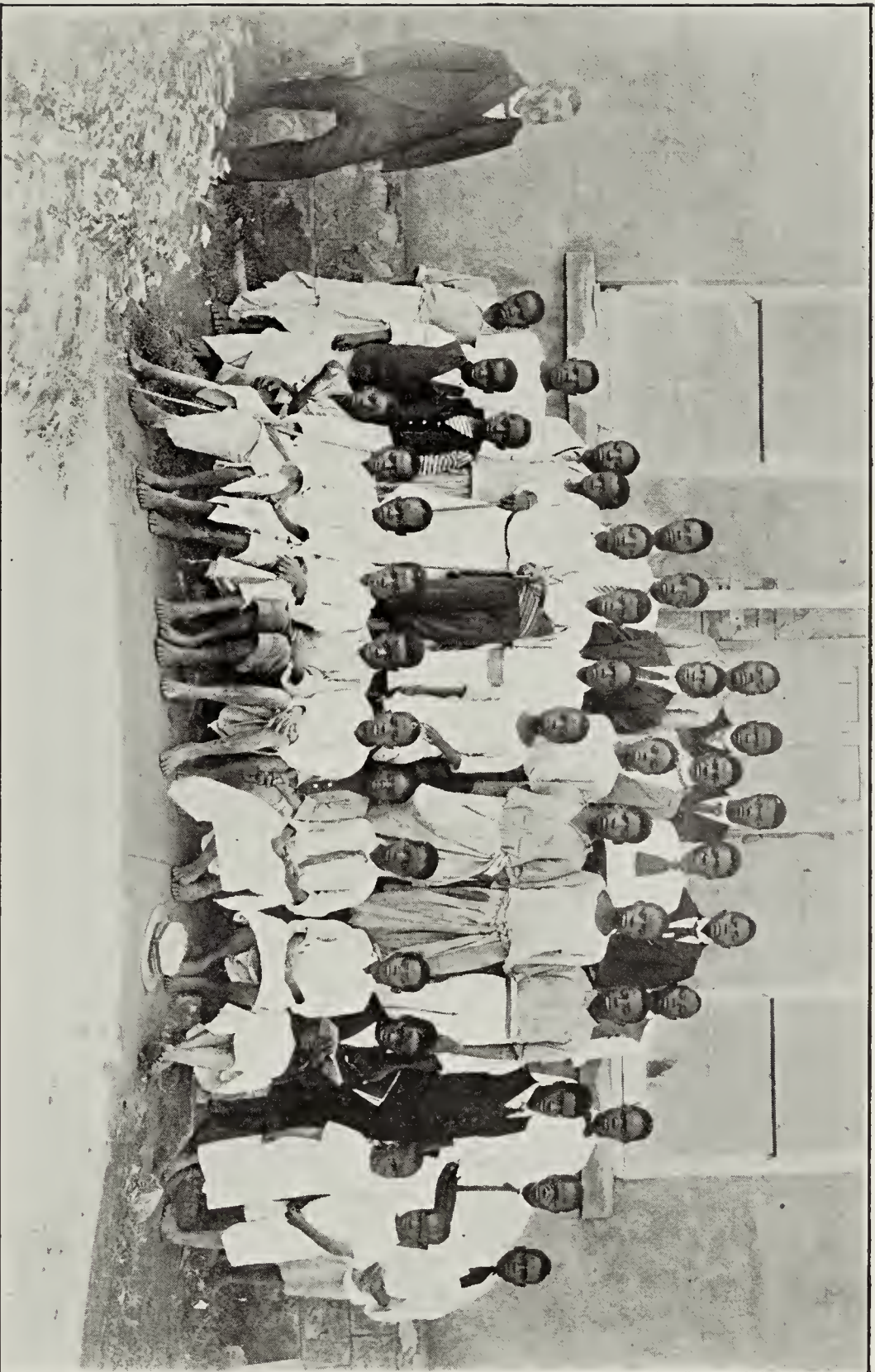
Our work in this district is among both the white people and the native blacks. In educational work among the white people I rigidly applied the principle of self-support from the beginning. A school was opened, to be supported entirely from indigenous resources. The result has been most gratifying. We have an academy with four teachers, enrolling ninety pupils, with high school, grammar, primary, musical, and kindergarten departments. The income during the past eighteen months was over \$7,000, and paid all the expenses. A property costing \$30,000 was bought for half the amount, the government giving \$5,000 and loaning the rest at five per cent until it could be raised. Besides accommodating the school, there are rooms for the faculty and a goodly number of boarders. The entire building is outfitted with school and dormitory furniture, also with pianos, and with a physical and chemical laboratory. No missionary money has been expended on this property or the support of the school. The hope is that there will be a successful educational center for that section of the continent, wherein the future may be training schools for white missionaries and teachers.

Our Church work among the whites in Umtali is represented in the St. Andrew's Methodist Episcopal Church, in which we have the cooperation of the nonconformist element, made up of Methodists, Presbyterians, and others. It was my great joy, a few months ago, to dedicate a well-equipped brick edifice, costing \$20,000. The two valuable lots on which the building stands are the gift of the government, and are located on the principal street of the town. Opportunities for work among the whites are presenting themselves at other centers.

But, as in all Africa, so in this section, the great work for the future is among the black multitudes. In all the governmental and commercial centers there are large populations of natives who receive wages and are well able to support mission work themselves. Upon this principle we have developed a good self-supporting church in the town of Umtali. It was my privilege to dedicate a brick building built by themselves during my last visit. Here, during the past two years, more than two hundred natives have been converted to God. There are a largely attended night school and a good Sunday school, and prayer and class meetings are events of unusual interest. Similar self-supporting churches will soon be developed in other commercial centers.

The great gift from the government, however, in lands and buildings, consisted of a tract six miles one way and eight miles the other, containing 13,000 acres, and on which were buildings which are now worth fully \$75,000, and which cost a good deal more. Here we are laying the foundations of a great industrial mission center. We have been hampered by a lack of money,





THE NATIVE SCHOOL AT THE UMTALI INDUSTRIAL MISSION—EDDY H. GREELEY, TEACHER (ON THE SIDE)

have been unfortunate in some of the workers sent out, have lost stock from epidemic diseases, and our local income on the farm has been destroyed by lack of rain for a year, but the work goes on.

We have 100 acres in corn, orchards, and gardens, and are making another beginning in live stock; 40 native boys spend half the day in school and the other half at work, and if we had the teachers we could have 200, because we are turning away boys every day who want to come to us. The native language is being mastered, an experienced medical missionary, with a good outfit, is doing splendid work, and people are coming long distances for medical advice and surgery; there is systematic study of the Scriptures, Sunday school and church services are held regularly, and a native church has been organized. We are preparing to open a school for native girls in cooperation with the Woman's Foreign Missionary Society.

#### A SUMMARY FOR THE QUADRENNIUM.

The following summaries for the quadrennium justify a hope for yet larger results in the immediate future. The present membership in the three Conferences aggregates 4,796, and the adherents who are being influenced and molded by our missions nearly as many more. This is a large increase over former years.

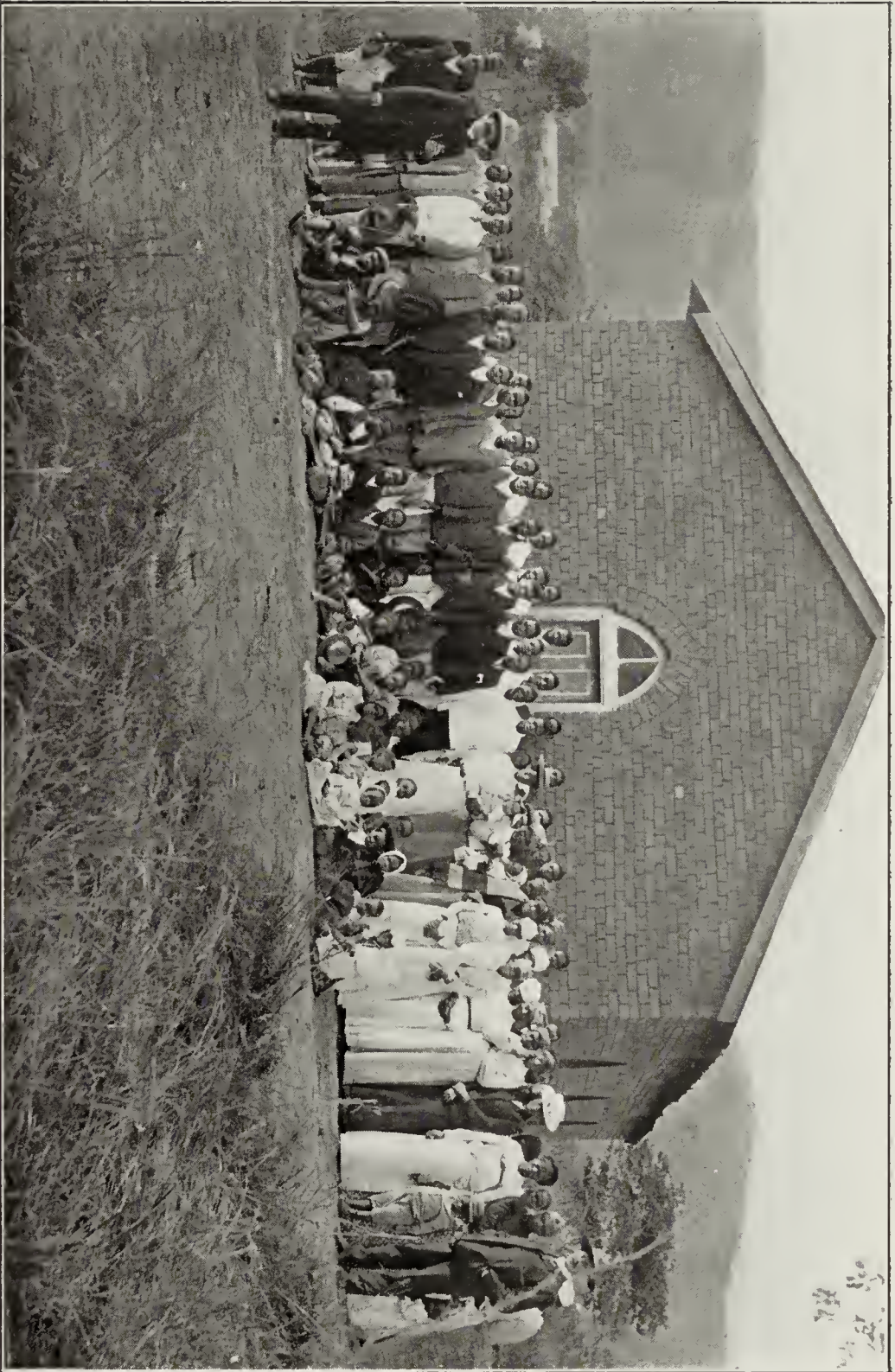
Our Sunday school and day schools number 114, in which are 650 teachers and 4,569 scholars. This also indicates a large increase.

The church property of the three Conferences aggregates, at the close of the quadrennium, \$320,900. This includes churches, parsonages, schools, three printing establishments, furniture, and other equipments. This represents an increase of fully \$150,000. In this property statement I have not included the industrial farm of 13,000 acres, the cash value of which now is uncertain, although it may become a large asset in the future.

The success in the development of indigenous resources on the field has been encouraging, especially in East Africa, where only a few years ago barbaric heathenism reigned supreme. There has been raised for the support of pastors and for incidental expenses about \$10,000, and for the building of churches and securing of property and supporting day schools over \$39,000. This aggregates \$49,000, which has been raised in our mission fields in Africa during the past quadrennium in money independent of the gifts of lands and buildings.

And, finally, as to results: I rejoice to say that there has been a good increase in the number of conversions. This is the key to all real success. There must be industries, and mental growth, and improvement in social conditions; but with these,





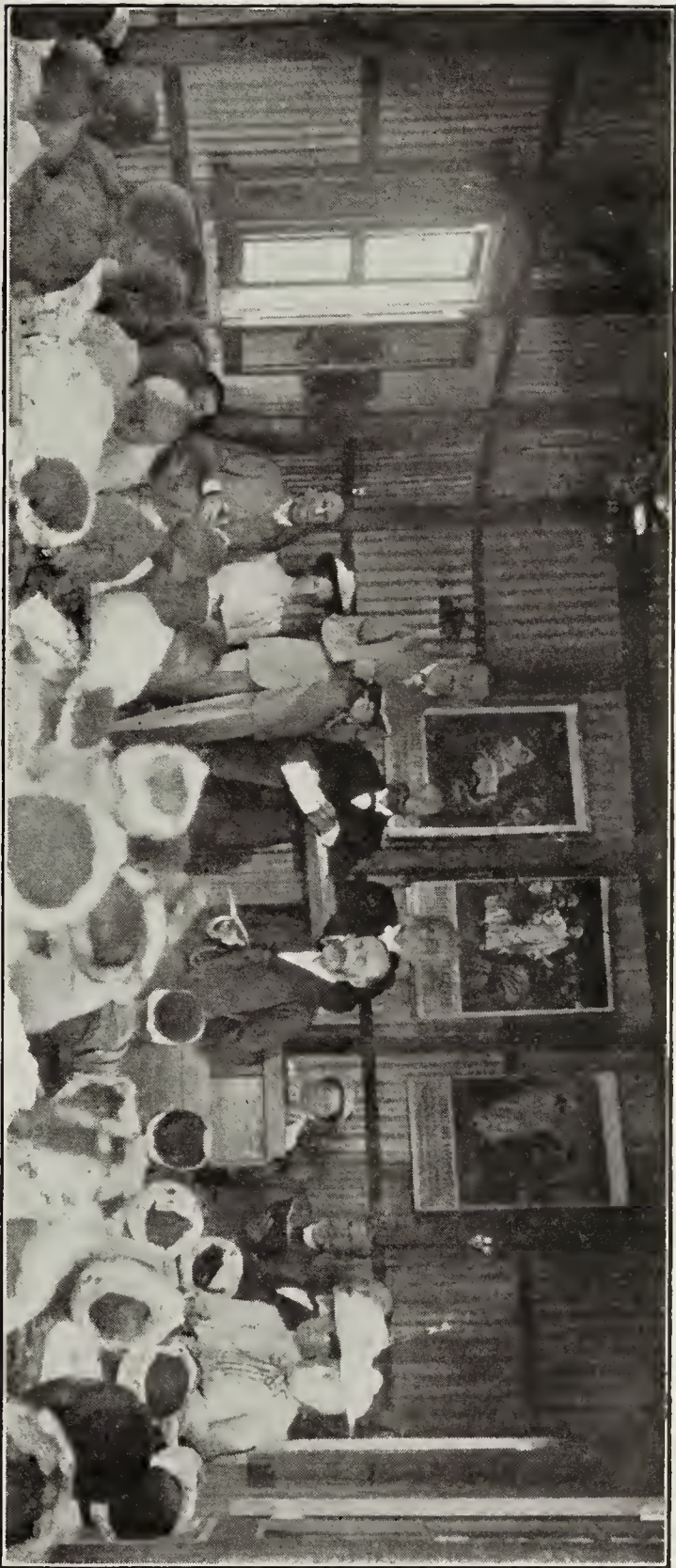
NEW METHODIST EPISCOPAL CHURCH, UMTALI  
THE FIRST BUILT IN EAST AFRICA. WORK DONE BY THE NATIVES, WHO ALSO SUPPORT THE CHURCH AND A NIGHT SCHOOL



and, as a rule, preceding them, must be the new birth. No matter how much a native knows, or however much he may dress like a white man, without a change of heart he is heathen still, or may have been made worse.

In closing this report there are four things I wish to mention and emphasize:

1. The first is the kindly and helpful spirit of cooperation manifested toward me and my work, with rare exceptions, by prominent men and various governments. Chief among these have been representatives of the English government in Rhodesia. The gifts in lands and buildings, as already stated, have been unique, and not surpassed, if equaled, in any of our foreign fields. This same spirit continues to manifest itself in the partial support of our schools. I once asked that very remarkable man, the late Mr. Cecil J. Rhodes, what his ambition was. He replied, "My ambition is twofold; first, to do the largest possible thing for barbarous humanity; and, second, to do all in my power for the unification of the English-speaking nations of the world." That conversation was within a few weeks of the date when he signed his will disposing of his wealth, a document which marked a new epoch in the world among philanthropists. More than \$30,000,000 was placed in the hands of trustees to carry out his sublime purpose in the redemption of Africa and the unification of the English-speaking world. One of the items in that remarkable will sets apart the income of \$10,000,000, which means \$450,000 a year, in perpetuity, for the education in an English university of young Americans, to be selected irrespective of race or religion. As one hundred will enter each year, and each may remain three years, that means that from this time forward three hundred Americans will be constantly at school in that English university. I wish Mr. Rhodes had made a division and sent half the number of young Englishmen to American schools. Like provision was made for students from all the English colonies, and Germany was also included, because she teaches the English language in her schools. In the conversation referred to, while talking on the subject of religion, Mr. Rhodes said, in answer to a direct question, "I have studied them all, but there is only one religion that meets the wants of man, and that is the religion of Jesus." That will, by the son of an English clergyman, recognized that Christian education is the chief unifying power of the world, and its author, amid a lifetime of temptations in the midst of political and commercial intrigue, never forgot the God and Saviour of his father. Is it too much to say that the will of Cecil J. Rhodes, endowing a trusteeship with the perpetual income from more than thirty millions of dollars, one third of which is to be given to young Americans to be used in the work of education, all for the uplift of Africa and the English-



DEDICATION BY BISHOP HARTZELL OF FIRST NATIVE METHODIST EPISCOPAL CHURCH IN ANGOLA, AFRICA, 1901  
CHURCH BUILT AND FURNITURE MADE BY NATIVE APPRENTICES UNDER REV. H. C. WITHEY



speaking world, marks a climax in the triumphs of the Gospel of Christ worthy of the century in which we live? And is it not remarkable that in Africa, the last continent to be civilized and Christianized, God should have raised up to wealth and power the man who, inspired by the spirit of Christ, believed in the unity of the race, and, following his Master's example, gave all he had to make that race one?

My plea to this General Conference, and through it to the Church and to America, is that there may be a larger response for help for Africa not only in workers, but money, in recognition of the cooperation received from such men as Mr. Rhodes and his associates, and from the governments under which our work is carried forward. If one should give \$100,000 or a hundred unite in giving that sum to match the like amount given in lands and buildings, through me, to our missions in Rhodesia, the angels in heaven would rejoice, and a great and fully equipped mission center be established, from which in the immediate future would go out thousands of the sons and daughters of Ham, fully equipped as messengers of spiritual and industrial life to the whole continent. All friends of humanity rejoice in the growing unity of sentiment among the peoples of England and America on lines of commerce, education, and political unity. Why should there not be this added unity of activity and benevolence in the interests of Christ's kingdom?

2. My second remark is this: that the negro race problem in America is intimately and permanently associated with the redemption of the black races in Africa. Every plan for the solution of the negro race problem in America, which involves the status of ten millions of American citizens, which is not based on the Golden Rule will be found fundamentally wrong, impracticable, and in the end threaten the unity and life of the republic. Especially is any general migration scheme to Africa unchristian, un-American, impossible! But, as every race must have its leaders from among its own people, the black millions of Africa will have theirs from among the sons and daughters of Ham. The continent is now under the rule of the white man, and the Anglo-Saxon is held responsible for giving the millions of Africa their chance in the centuries to come. A comparatively few white men and women may pioneer the way for the Gospel, but the future permanent leadership of the Africans in Africa, in all that pertains to spiritual redemption, will be negro. America has the most moral, intelligent, and best Christianized ten millions of negroes under any one flag in the world. In the midst of these are our own million of black members and adherents. We have our schools and colleges in the South, and my plea is that these may be strengthened and endowed not only for leadership in America, but for leadership in Africa beyond the seas.



I am often asked whether I would like to have my relation to the Church changed from Missionary Bishop to that of a General Superintendent. My reply always is, "No, if that change would prevent my residence in Africa." But one thing I expect to do, although I may not preside at Conferences outside of Africa, and that is to lay episcopal hands upon negro men and women for that continent, wherever I can find the right ones, and open the way for them to the land of their fathers. I sometimes think that the General Conference should provide that Missionary Bishops could ordain workers for their own fields anywhere.

3. The third matter I wish to mention and emphasize is that the time has surely come when our work in Africa should be admitted, side by side, in proportion to its needs, with the other missions of the world, into the heart and thought and plans of the whole Church. I mean more than sympathy. That is divine, and the words and letters and prayers of sympathy that have followed me through Africa have been more to me than words can express. But let it be written in the annals of American Methodism that Bishop Taylor, after giving more than forty years to world-wide evangelism, gave twelve years to Africa, and that his successor, after having given more than twenty-five years to work mostly in the malarial districts of the United States, has now given eight years to Africa—each following the path of duty on that continent wherever the voice of God called. Let the heroic lives and work of our missionaries in Africa be recalled, and let it be remembered that the majority of them who have died met their fate from lack of support, resulting in insufficient bodily care and medical treatment. Let the Church consider what has actually been accomplished in Africa, and seek to interpret the divine significance of the marvelous changes going forward, by which every obstacle to advance is being removed. I submit that Africa, of right, claims not only sympathy, that divine influence in human life, but that there should be enlarged appropriations and an increase of special gifts commensurate with the needs of the work.

4. Finally, I am profoundly impressed that if the work in Africa could have its proper share of consideration we could not only strengthen the centers which have now been established, but the way would be opened for forward movements into the regions beyond, at one or more well-selected places. This plea for a forward movement in Africa is as old as our missions there, but the conditions on that continent, and the missionary spirit, the wealth and prosperity of the Church at home, were never as to-day. Cox, during his few months in Liberia, saw visions of advance, and pleaded, but in vain. Bishop Burns, and, later, Bishop Roberts, in 1852 Bishop Scott, and in 1876 Bishop Gilbert Haven—all in Liberia—saw the waiting millions



CONFERENCE GROUP—EAST CENTRAL AFRICA MISSION CONFERENCE, 1903



and longed in vain to reach them. Bishop Taylor inaugurated great movements for the heathen in Liberia, on the Congo, in Angola, and touched the East Coast. His ambition was to put one thousand workers in Africa and start them in life, that through them the Gospel might spread through the continent. Heroic plans! Magnificent faith! But conditions, climatic and administrative, made the plans impossible, and in the end only a remnant of what was hoped for remained. Eight years ago the Church sent me to Africa with a pittance of a few thousand dollars in my hand, to investigate, explore, and plan for reorganization. I recall an hour at night during my first trip in Angola. I had been in the hammock all day and was weary and could not sleep. Walking out of my tent and passing beyond the sleeping forms of my faithful black carriers lying on the ground, I was alone. The stillness was oppressive, and was made more so to me by the very stars, which, in the tropics, seem to hang out like lamps in the clear sky. A feeling of unspeakable loneliness came over me. Where was I? What was my mission? How was I equipped to do my work? And the reply came, "I am in a heathen continent, and was sent to take the Gospel to its heathen multitudes;" and yet to care for thirty men, women, and children, a remnant of my predecessor's self-supporting work in that region, and to reorganize the work, I had the pittance of a few hundred dollars. It seemed to me as if my heart would break. But I remembered I was in the path of duty, and a great peace, that has never left me, came into my soul. Then the grip of a mighty faith in God took possession of me, and that too abides.

There has been an increase of money provided for Africa. The Secretaries and Board of Management at New York and the General Missionary Committee have done the best they could in the midst of world-wide claims. Not a few friends have put special gifts into my hands. But unless larger response can be commanded I must return to that continent and spend another four years in practically holding what we have, and add another chapter of waiting and longing for larger things.

I plead for Africa, the land of sunshine and shadow; the continent on which God puts more sunlight every day than upon any other; and yet whose people for centuries and centuries have been peeled and murdered and enslaved, and who, in the blaze of our Christian day, sit in midnight darkness. I plead for Africa, where the early Christian Church had its greatest triumphs, the land of Saint Mark, of Tertullian, of Cyprian, and of Saint Augustine; the land whose Christian Bishops at the Council of Nice gave the Church and the world the Apostolic Creed; the land that gave the world its lawgivers, that held the infant Christ in its bosom from his murderers, and whose son carried the cross for my fainting Saviour as he



went to Calvary. O, Africa, I plead for thee; for thee I live, for thee I pray, and for thee, if it be God's will, I give my life!



ST. ANDREW'S METHODIST EPISCOPAL CHURCH, UMTALI, RHODESIA, AFRICA  
REV. ROBERT WODEHOUSE, PASTOR

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Corner Stone laid by Masonic Lodge, October 19, 1902

Rhodes Memorial Stone laid by Rt. Hon. Earl Grey, November 16, 1902

Dedicated to Worship of God by Bishop Hartzell, September 20, 1903



